

ROMANCE AND GENERAL REFORM

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A RETROSPECTIVE VIEW.

We go back in the misty past, millions and millions of ages, until the mind is lost, as it were, in the contemplation of the number of years, and still we see worlds revolving on their axis and inhabited by intelligent beings, and we find the same grand achievements then as now. The magnetic telegraph, the steamboat, all the vast and complicated machinery of earth, has always had an existence on some of the other planets. The engine, railroad,—in fact, all improvements that have a place on the surface of this earth, have acted out as important a mission on numberless other worlds. Ask me the question, "Who made the first engine?" and so far as this earth is concerned, we might trace its history from Stevenson, Newcomen, Fulton, and others, but still I could not answer the question, "Who made the first engine?" In yonder orb that twinkles so beautifully in the azure dome, and whose light would require thousands of years to reach the earth, and which would continue to twinkle, if annihilated at once, for the length of time its light requires to reach us, had the engine long before this earth was conceived,—in fact, had all improvements that characterize us here. Yes, there, suspended, as it were, by a hair, is a world where the improvements inaugurated exceed those of earth as much as the light of the orb of day exceeds that of night. There, too, long since, the telegraph has been laid aside, and an invention adopted that is a marvel of simplicity and usefulness. Through the operations of a simple contrivance, the people there converse with each other, though thousands of miles apart, and all the characteristics of the voice are sustained in the transmission. Yes, there, on that glorious world, the arts and sciences have reached a grand height indeed, and the philosopher in his wisdom there never asked who made the first engine, for should he, there would echo throughout the vast corridors of the heavens, "Who made the first hour?"

Who started time on its ceaseless wings? Who combined matter, and maintains its laws? On each planet, on each throbbing world, in the vast regions of the inhabitable space, the wisest and ablest historians have never attempted to chronicle the date of the creation of the first engine or the first telegraph. In essential particulars, all worlds are the same. It is true that human beings differ somewhat in different planets; so do all classes of machinery, though in essential particulars they are the same. The engine that moves the commerce of the world, that goes belching along with terrific speed, and is the wonder and admiration of all, resembles those that have existed for millions of years, yet if you should see one that has been constructed in the older worlds, you would not at first recognize it as an engine; in principle the same, but in appearance so widely different as you can imagine! Would you ask me who made the first engine, who first conceived the magnetic telegraph, or the spinning jenny? Please go with me to yonder planet. Our spiritual eyes discern activity there. Spread out before us on an inclined plane, are many strange devices, and we are lost, as it were, in contemplating their nature. These are inventions that have had their day, and their part in the mass of progress, and now have been laid aside in a cabinet, destined for the purpose, like the Patent Office at Washington. What significance! The various machines there, in order to illustrate their character, are in motion, and the noise created at each device is heard.

Now, we are lost in the contemplation of the new, the weaving and spinning and cutting machine, that have been laid aside—they are no longer essential to the people there, having been superseded by others more useful. Then, what comes next? The eye is bewildered, the mind lost, as it were, in the contemplation of the grandeur of the view. The engine superseded—in fact all of our useful inventions here have had their day there.

Shall I carry you, reader, to another world in space, where your eye can not reach, and from which light has never struck the children of earth? We will wend our way thither. There, too, we are appalled. What progress. Why, all the inventions of the world just visited, have been superseded there, and the engine there would no more compare in usefulness with our present mode of conveyance, than a train of oxen would with a train of cars! Thus it is, progress is written on all things. You might search for the first engine, or the first magnetic telegraph, and yet never find it. The first important invention,—well, who conceived it? The question is a pertinent one. Yes, progress will never cease. The earth is only in its tenth year,—it is growing yet, scarcely able to stand alone. You gaze at its arched domes, tall steeples, pinnacles, and wonderful improvements, and imagine, perchance, that they can not be excelled. You trace the history of important inventions on earth, but can not follow them in other worlds. Thus it will ever be. Man will constantly be presenting questions for solution. A little child can puzzle and perplex the wisest philosopher. Who made the first earth, the first engine, the first telegraph—why first conceived them? Where shall we go for an answer? Shall we philosophize; shall we gaze in the horoscope of the past, place ourselves in rapport with the soul of things, penetrate the arcana of nature, in order to find a solution for it? The world desires to know. An answer to the question is demanded. If individualized intelligences make worlds, who made the first one, and if individualized intelligences make engines, who made the first one? Now, as it would be impossible, as you can see at a glance, to tell who made the first engine, would it not be equally impossible to tell who made the first world? But we know how an engine is made, and in essential particulars all engines are constructed like it. We know that this earth was made by individualized intelligences, and in essential particulars, all worlds are made like it. But how can we solve this question, so it can be understood by all—who made the first earth?

Supposing we should ask the interrogator to date the commencement of time, when it is endless in duration, both past, present, and future. But if individualized intelligences are developed, brought forth through the instrumentality of worlds, and in no other way, and they have the power, in turn, in sons of ages, perhaps, to become world makers, the question is a pertinent one, and well worthy of the exercise of the ingenuity of the mind of man. Obstacles are in our way, and we must remove them. Puzzling questions have been asked, and we must answer them. Clouds have arisen over our pathway, and we must disperse them. Amidst all these difficulties, we will proceed in our investigation, knowing ere long, the lights we are reaching for, will burst in upon us, revealing the footprints of the being after whom we are searching. Thus it is with life,—onward and upward, with an eye on the celestial glories above, marching with stately tread, humbly moves on. The firing of cannon, the tolling of bells, the cry of the widow and orphan, the moans of the dying, the shouts of revelry, the hearty laugh of joyous mirth, and the music of happy hearts, all unite in one grand song—all the column moves, the masses falter not, the material recedes, and the celestial opens up in grandeur to receive the advancing columns, but, remember as passing along in this grand plan, that you are only one of a grand army, beautifully interlinked with all the rest, and that in proportion as you try to make others strong, pure, and self-sustaining, you will grow strong, pure, and self-sustaining yourself.

(To be continued.)

Joseph Potts and his two sons, William and Andrew.

We had the pleasure last week of receiving a call from Joseph Potts, a resident of Harrisburg, Penn., and were highly entertained by his conversation in relation to the wonderful mediumistic development of his two sons, Andrew and William, twin brothers.

Mr. Potts is well advanced in life, having reached the good old age of sixty-seven years, and, judging from his quick step, bright eye, and hearty appearance, he is destined to live many years yet. He is somewhat mediumistic himself, and being constantly under the ministrations of loving friends in his own family, he indeed leads a happy life. Mr. Potts is an honest man; every lineament of his face, every word he utters, every movement he makes, speaks in emphatic language his purity and integrity. "An honest man is the noblest work of God," such is Mr. Potts, who favored us with a brief narration of the spiritual experiences of his own family. He formerly resided with his family at York, Penn., some eighteen years ago, and it was there that the development of his sons commenced. Sitting in circles that were harmonious, the peculiar mediumistic traits of his two boys were soon brought grandly out. The raps first came, then the tipping and moving of the table, which was followed by writing and speaking.

William's mediumistic nature is entirely different from Andrew's, his being more of the artistic order, and manifesting a desire to paint landscapes, and to use in painting likenesses and landscapes,—and the wonderful manifestations through his organism exerted the remarkable levitations of Home, an account of which we published in a previous number of the Journal. His spirit hand, as he called it, was his hand, and, in fact, his presence is not always demanded.

The room dedicated to the work of this circle of artists, is of small dimensions,—only 12x15 ft.,—and when they are at their labor, it is partially darkened. No one is allowed to be present in the room when they are at work, and no material is required,—only the paper on which the picture is to be projected,—not even a pencil, brush, or colors of any kind, is requisite. The paper is merely put in the room, and it is moved to a place suitable for the work of the artists, when they accomplish what they desire. It may not be amiss to say that it is only since October last that this peculiar phase of manifestation was given through William's mediumship.

Mr. Potts informs us that the artists controlling his son have furnished him correct likenesses of his father and two daughters,—no portrait of them having been obtained during their earthly life. But their efforts seem to be more particularly directed in presenting landscape views of the Summer land, all of which are really beautiful, and the manner in which the work is accomplished, cannot fail to confound the skeptic and the scientist, and compel them to acknowledge that spirits do the work. Who among the artists of earth can improvise material for a likeness of a beautiful landscape view? Well may such peculiar exhibitions of power attract the attention of the civilized world, and instigate the inquiry, "What is it, if not spirits?" But where is the material obtained by those who execute the work? Why, every school-boy knows the peculiarities of light, and how the different colors are separated and blended by the "solar spectrum." In this light, we judge, is the "mine of colors," from which the scientific circle of artists extract the material they require. Indeed, it looks reasonable that they should, for light is, in a sense, a tangible substance—tangible to the spirits, who can extract therefrom various hues. Mr. Potts once witnessed their operations, and the material used seemed to surround the paper like a cloud, and was projected therefrom, forming the image desired. There seems to be no blot or blemish about the paper to indicate that the work is slovenly done; the different colors blend beautifully, exhibiting great skill on the part of the artists.

When the work was first commenced, in October, pencils were used, but now all materials excepting the paper itself, are omitted.

The spirits who are engaged in this work are now experimenting, not fully understanding

the nature of the process they are compelled to use; and the time is not far distant when more wonderful developments will be brought forth, and in a manner that can be made more public.

This medium

Phenomenal.

From the Memphis Avalanche.

SPIRITS ON THE RAMPAGE.

Experiences Among the Faithful at Cochran Hall.

The manifestations seen and described by Clara Robertson—Her Development as a Clairvoyant—Conversations on a Subject now exciting a great deal of interest and comment.

Said a pleasant-looking gentleman, accosting one of the *Avalanche* corps:

"I want you to go with me to Cochran Hall to-night; some extraordinary manifestations are promised, and I have no doubt that you will be much interested."

"But," replied the reporter, "I have been there twice, and it was the same thing each time."

"True; but

CLARA ROBERTSON IS TO BE THERE to-night, and if you will be on hand, you may have seen her in the circle so as to hear her describe her sights and impressions of what may occur."

"Can Clara Robertson see what takes place?"

"Yes; she is a clairvoyant and can see everything, though the place is dark as Erebus."

The attention of the reporter was attracted, and finally accepted the invitation.

THE SCENE.

The company assembled at Cochran Hall on this occasion consisted mostly of the better circles of Memphis society, and included a number of ladies and gentlemen of education and cultivation. Some of them were there on the occasion of our previous visit, but on the whole the company was more select, and the place was more comfortable. There appeared to be no "bores" or "boring spirits" in the group, and the fact seemed to be appreciated by the "medium," who proceeded to arrange the circles with an air of quiet satisfaction. It was, in fact, rather a quiet gathering in the table with the room with which attended by the reporter, and an odor of unqualified respectability pervaded the premises. There was scarcely any levity, and no disorder worthy of notice.

MRS. FERNIS' "MEDIUM"

looked about as on the former visit, except that, instead of the blue dress heretofore described, she wore one of a light brown color, which was modestly trimmed, though otherwise, say in the arrangement of the "head gear," she presented rather a "gay" appearance. She did not impress with a sense of refinement, but for all that she received and entertained with much courtesy, and is rather pleasant in address and conversation. On the table were the rings, bells and musical instruments, which play a prominent part in the "manifestations." She was not the medium, the whole of them in fact, for all the reporter could see to the contrary—and resting against the wall on one side of the table, was a guitar exposed in an open case. Among the instruments in the table with the room with which attended by the reporter, and an odor of unqualified respectability pervaded the premises. There was scarcely any levity, and no disorder worthy of notice.

THE CIRCLES.

Some thirty persons were present, which was as many as the room could conveniently accommodate. The circles were arranged in three circles, the "believers" being distributed among the most numerous. It was noticeable that the medium arranged the circles with what might be termed

"AN EYE TO BUSINESS."

At each end of the main circle it seemed necessary to place a person, who, if not a believer, was at least possessed of a spirit of investigation. But perhaps these were but

THE IMPRESSIONS OF A SKEPTIC.

The inner circle, which was nearest to the "medium," was composed of Clara Robertson, our reporter and some half-dozen other persons of both sexes. Behind this was the main circle, which extended around the corner to the north side of the room, and in the rear of this was still another, but a smaller circle. Between the inner circle and the table at which the medium sat was a space of some five feet.

THE LITTLE CLAIRVOYANT.

The object of interest was Clara Robertson, who occupied a seat on the left of the reporter. She looked pale, delicate and demure, though for every one who addressed her, she had a pleasant and graceful greeting or answer, which lay lavishly of words. Her eyes seemed large and lustrous, and about her there was an air which commanded respect, as well as attention. Her face was commented upon as being decidedly "spiritual," as well as strikingly intelligent, and the eyes, though not of the piercing order—the color is gray—but on the contrary rather dreamy seemed, as if possessed of much more than ordinary power. "What a sweet face," "How pretty she is," and "What glorious eyes," were remarks frequently uttered as people in the circle entered the little hall of the Brinkley College ghost sensation, a subject which, from motives of delicacy, was broached to her by very few if any of those who addressed her. The night was warm, and she appeared in a white muslin or pique dress, trimmed with lace. Her head was covered by a straw boater, under which her blonde hair was drawn back with a round comb, and caused to drop in thick masses over her shoulders. Back of her, in the main circle, sat Mr. Robertson, her father, and near were seated several other members of the family. Once the subject of the Brinkley College ghost sensation was broached in an inquiring way, when she replied that

SHE SAW LINNIE DAVIS

often now; could see her whenever she wished, in fact; but that there was no communication about the jar. "For," said she, "I have had enough trouble on my account, and I will not talk to Linnie about the jar. I don't want him to have any more trouble. Linnie looks well now," continued Clara, "nothing like a skeleton, as when I first saw her, nor looking dead. Why, she looks real fat, and I am not a bit afraid of her."

"Do you see other spirits?"

"Oh, yes, I see spirits every day."

"You don't believe in spirits, then?"

"Yes, indeed."

"You told me once you believed the Bible."

"Well, the Bible is full of Spiritualism."

"But how about hell and future punishment as set out in the Bible?"

"Oh! I don't believe that part of it; that is what I mean; we live in the life to come as we have lived here, and our sins have all to do with our progress there."

These were her words in substance if not verbatim.

Now Clara Robertson's attention was diverted, and the subject was dropped.

CONVERSATIONAL.

Quoth an intelligent looking lady, in the main circle, addressing the reporter:

"Mr.—, are you the author of the sketch of these seances, which appeared in Sunday's *Avalanche*?"

"I am, madam."

"Are you aware, then, that you rapped some very good people over the knuckles?"

"I should be sorry to know that I did."

"Well, you did. This is a serious matter with many of us."

"I came provisionally, madam, and only after long importunity. I simply wrote my impressions in a humorous way of all that occurred."

"Then you do not believe in what you saw and heard here?"

"As the work of what are called spirits, madam, I must say that I was not impressed. I can't reconcile my conception of things spiritual with physical manifestations like these, and particularly with the din and discord produced with these instruments. It seems any thing but spiritual to your humble servant."

"Well, if I had never seen or experienced any other manifestations than of this order, I would never have been impressed and convinced. But I have seen and experienced the same thing in the order of manifestations. Why, sir, this is but the

INITIAL STAGE OF THE BELIEF,

and these physical manifestations are for the benefit of investigators, who can not comprehend the more advanced stages. You can't see any thing here, you can hear and feel. I can see as well as feel and hear."

"You are one of the faithful, then?"

"Most assuredly I am."

"And you are content and happy in the belief?"

"Perfectly so. What would you think if in broad day light you should see a table raised from the floor without visible agencies, and suspended in the air?"

"I should think I saw a table elevated over my head."

"But (poorly) could you account for it?"

"I don't know that I could satisfactorily."

"Well, sir, I shall see that you shall soon have such a manifestation, sitting near by."

"What is chiefly the basis of your conviction?"

"I am a believer chiefly from investigation and impression. Now what do you think of the tying and untying of the medium there by invisible agencies?"

"I have seen jugglers get in and out of knots in the broad glare of gas-light," suggested a listener, "and I have seen a great many jugglers."

"Well, what about the ring test?"

"Well, responded the same authority, I have seen slight-of-hand performers make chains of solid iron rings on the stage. But that may have been illusion."

"Ah, gentlemen, I fear you are unable to comprehend these things," said the lady, "and I am sure that many Spiritualists in Memphis, madam."

"It is estimated that there are three thousand firm in the belief, and the number is rapidly increasing. We intend to organize a society soon."

"And you mean that these things are not to be accounted for by natural causes?"

"Why, sir, the element is strong in every church in Memphis. There is no telling how many believe in it. A great many believe in the creed, but are either afraid or ashamed to acknowledge it. Some of the orthodox preachers, however, have avowed their belief in it, one in the pulpit recently, and I see there is to be a discussion on the subject, between two

EMINENT GENTLEMEN OF THE CLOTH.

Here the conversation was interrupted by the tying of the Medium, the joining of hands in the circle, and the putting out of the lights, by a gentleman at one end of the main circle.

The darkest thing ever read of by the writer, was the circumstance of a negro with a dark lantern on an intensely dark night, looking in a dark corner for a black cat. The darkness of the room when the lights were put out, was beyond even this comparison. It was impossible to see any thing, nor was there a gleam of light any where visible.

MANIFESTATIONS.

In a moment after the lights were extinguished the instruments on the table began to rattle and sound in a manner almost deafening, and without any apparent regard to note or measure. The tones sounded as if floating around the room.

"Miss Clara, who is making that noise?"

"That's Dick."

"Who's Dick?"

"A cat, you say, and he looks so funny."

"What is he doing?"

"He's cutting up all sorts of capers with the Medium."

"Are there other objects there?"

"Yes, a great many."

"Tell me what you see."

"I couldn't begin to. The room is full of spirits and they are doing everything."

"Can you see the people in the room?"

"Oh, yes! I can see everybody and everything that goes on."

"What is the Medium doing?"

"She is tied and has a white light all about her. I can't see her plain. Dick is fooling with her."

Here Clara burst out in a merry laugh which shook her entire frame.

"WHAT ARE YOU LAUGHING AT?"

"At Dick; he is the funniest fellow I ever saw."

This conversation was low and could hardly have been heard by others than those interested.

"Did you see Linnie Davis?"

"Yes, I saw her just by your knee, looking at us very earnestly."

Here the medium said there was a spirit in the room waiting Clara to sing.

"Is Linnie Davis mad Clara?" in a whisper.

After some urging, Clara sang a hymn in a low sweet voice, which was accompanied by the low notes of a guitar, said to be produced by a spirit named "Belle." At the same time invisible hands were placed lightly on some in the circle, and a current of air swept around the room and was felt by everybody.

The hymn ended, the jargon of instruments was resumed as if all the spirits of heaven and earth and the infernal regions were engaged.

"Miss Clara, what causes that current of air in the room?"

"She makes it with a sheet or shroud which seems to go all around the circle, and sometimes she swings her guitar."

"What else do you see?"

"I see a man."

An Indian girl; she is dressed like an Indian

and has a blanket over her head and shoulders."

"Are the spirits in the room all the time?"

"No, they are going and coming and changing all the time."

"Where is Linnie Davis now?"

"Right over there, by the medium."

Here Clara's hand and arm were removed and the latter placed in the lap of a gentleman near by. While it was being done Clara was heard to laugh and remonstrate.

"Dick, go away and leave me alone; please stop; don't pull my hair."

The light was turned on, and the "medium" was found tied, and looking as if she had not changed in any way her position. Seated at the room were the instruments, some of them in the laps of persons in the circle. One of the guitars was suspended from the chandelier. A gentleman was discovered with a tamborine ring around his neck. Resting on the lap of another gentleman was a chair with the legs upwards and topped with bells. One gentleman's spectacles had been removed and were found deposited the eyeglass of a lady on the opposite side of the room.

"Clara, who did all this?" asked a lady.

"Dick and Rosa, they're full of tricks."

The light was again extinguished and the rattling went on as before. What was called the spirit of Rosa, talked at intervals with persons in the circle, and at the same time laid hands upon them.

"Rosa," asked a gentleman, "Clara says she sees something on the floor like

A TURTLE WITH A FIDDLE ON ITS BACK,

what is it?"

Rosa or the medium gave an unintelligible and unsatisfactory reply. It was in effect that the thing was symbolic.

Here the medium was heard to be talking in a low tone and as if giving instructions to somebody in the room.

"What's going on there, Clara?"

"She's talking to Dick. He's untying her."

In a moment the rope was flung across the room and light was thrown upon the scene.

Clara was in a state of perturbation, and she was diligently using a fan. All complained of heat and doors were opened to admit air.

In a few minutes the light was turned out again, and in a little while Clara whispered to somebody:

"Come here, Dick is tying up the medium."

"Not so tight, Dick," the medium was heard to exclaim, "you hurt me."

The light was turned on, and revealed the medium securely bound in her chair, the hands in a hard knot behind.

A BETTING INVESTIGATOR.

Said a gentleman in the circle: "I'll bet fifty dollars I can get that rope off without disturbing the knots."

This was a bombshell in the camp. Confusion followed. The gentleman was reminded of the conditions of the seance, and finding the majority disposed to curb his investigative spirit, he subsided into his place. Finally, however, he was allowed to try the experiment.

He tried it and failed. It was found necessary to loosen the knots to enable the person to proceed.

The light went out again, and one of the circle was called forward to take part in the ring test, which was performed as heretofore described.

As the party called forward held the medium's hands, there was a terrific din from the instruments, which sounded as if in every part of the room, and at the same time the ring was placed on the gentleman's arm. As it was done, the noise of writhing and convulsion was heard to come as if from the medium.

The top of the head of the medium was seen apparently in a state of trance, her teeth and eyes set, and both hands held firmly by the gentleman on whose arm was the ring.

He could not explain how the ring got there, but he was sure that it was not his own.

After the light was extinguished again, he called upon Rosa to

EXPLAIN THE TRICK.

"Well, you see, Clara," said that industrious young lady, "we form a battery by drawing power from each person in the room, which we concentrate on the ring; it dissolves the ring, and then we slip it over the arm, and it comes together again. Do you understand now?"

"It's about as clear as mud," said the gentleman; "but I presume it is all right." [Laughter.]

"Why, Mr.—"

"Well, Rosa."

"I wish you wouldn't put some of the silly things I say in the paper. I say them just to make laugh, you know."

Here Clara Robertson said that Dick was putting the tamborine ring on the gentleman's arm, and

DESCRIBED HOW HE DID IT.

When light was struck the ring, sure enough, appeared on the arm of the gentleman, and in each of whose hands was held firmly the hands of the medium.

In the dark again Clara Robertson was heard to laugh.

"Why do you laugh?"

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"Read the twelfth chapter of the First Epistle to the Corinthians. You'll find an answer in that."

ST. PAUL EXPLAINS IT FULLY.

"How is it that Spiritualism doesn't progress? These manifestations are stale, and any thing but new."

"Well, but there is progression in it, nevertheless."

ROMANCE AND GENERAL

[SINGLE COPIES EIGHT CENTS.]

VOL. X.—NO. 12.

Henry Ward Beecher in a sermon said: "Some believe that these bodies of ours shall rise again, but not I." And, as he spoke, he rapped on the desk in a manner that said as plainly as could be said that he had no patience with such a doctrine. "What the earth takes, let it keep. There's a natural body and a spiritual body, and I am not blood," says the apostle, "shall not inherit the kingdom of God." Good-by, old body, good-by.

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water containing a certain portion of vitriol, and instantaneously certain activities of the same are liberated, and through the medium of the wire they are transmitted to England, and move the hammer of the battery there. This you recognize as a truth, and it will not be necessary to elaborate further on that point. We desire still further to move a rock that the combined efforts of ten thousand men could not stir. How shall we do so? Why, we will bring to our aid certain activities of matter. We will liberate certain forces therein. We obtain a few simple compounds. Unite them, and therefrom we obtain powder. We penetrate the huge rock for a hundred feet, and fill it with the powder. Still the rock remains there,—it does not stir or move in the least. Where, Mr. Powder, is your boasted strength? The lightning, the volcano, the earthquake, the tornado, man on earth cannot control, but, ah, he has control of certain activities almost as powerful. That powder repeating so quietly in its bed, is powerless to accomplish any thing. Its activities are there, sleeping quietly as an infant. How shall we arouse them? How shall we liberate them? Why, we will apply a spark of fire thereto no larger than a grain of mustard seed, and with that insignificant instrument we will move the huge rock. It is applied,—and what a noise! The earth for many miles feels the shock, and the huge rock is torn in pieces.

We can liberate activities from a few pounds of powder that can move almost any object. On all sides we see objects at work, liberating the latent forces of matter. The acorn liberates certain qualities, and they form the gigantic oak. The little seed, so small that it escapes the notice of the eye, will produce the majestic pine, for it possesses the power to liberate certain activities of matter. Now, it would be useless to sow seeds if no power were inherent in them, to liberate certain activities of the material world, and those, too, especially adapted for its purpose. The sheep, for instance, eats grass, and within its organism is an apparatus that releases certain qualities therefrom; and straightway blood, bones, flesh, wool, and milk are formed therefrom.

The activities of matter must be aroused before they will act. Now, can these inherent activities of matter control themselves?—if so, wherein? Sit one wing of your house on fire, with the anticipation that the whole building will not be burned, and watch the result; you know that too well.

You find certain conditions of the world existing. It possesses certain activities—eternally possessed them, and always will. These activities are the inherent laws of nature, and claim that through their instrumentality worlds are made and launched in their orbits; while others, equally as earnest and honest in their convictions, assert that connected therewith, and influencing the same, is an infinite God, invisible to the senses,—while we assert that neither position is strictly true.

Now has matter inherent laws? Law implies a mode or rule of action. But laws should not be independent of man, independent of his agency or assistance. If the laws of matter can form a world, evolve a comet, and set them in motion to the regions of space, let us see the position required for them, then they may possess a certain degree of intelligence, and may well be regarded as a God. If this position is true, worlds are of spontaneous growth, unfold without the aid of personal intelligence, just the same as the mist, and different currents of atmosphere, etc., can unite and form the halcyon, making a perfect sphere of it. Now, one of these three positions you must all assume:

1. That the inherent laws or activities of matter, form worlds, launches them in their orbits.
 2. That matter, impelled by a universal essence,—God,—omnipotent, omnipresent and omnipotent, does the same work, or,
 3. That matter in portions of space is entirely in a negative state, until its activities are aroused through the instrumentalities of individualized intelligence.
- One of these three conditions, humanity, today, recognizes as true. Now, supposing no God, and admitting the first position to be true, matter certainly possesses a degree of regularity that is truly astonishing, and we can not otherwise than ascribe intelligence thereto. It certainly understands mathematics in all its intricate branches, and performs numberless marvelous operations. In regard to these three positions, the world has kept up a constant warfare of words, and will continue to until some reasonable conclusions are presented on which mankind can rest.

If our position be true, however, the great query is in regard to the first earth, or to present some reasonable conclusions in regard to its origin, is now necessary.

A RETROSPECTIVE VIEW.

And now our mind seems to be wafted back in ages past. Time is passing on in ceaseless tide. We step forth to witness the operations of the material world, to catch a glimpse of the morning sun that first dawned, of the globe that first revolved, of him who first breathed, and witnessed the rising glories of infinite space; back, back! eons of ages fly past us in a moment's time; nations are formed and wrecked, armies fighting, deluges rising, famines, pestilence, the horrors of religious persecution, the rack, the gibbet, the pile of burning faggots—oh, what scenes greet us! What dull sounds fall upon our ears! What frightful cries! On we go! Still back! Still back! Cities have passed away; the presence of civilization has faded off the earth; the works of science and art are no longer seen. Still on! Still on! Duller sounds strike upon our ears, and groans come great our vision. On all sides we see different nations or tribes of men. The panorama passes along, and we view the scene. We see all classes with the rude implements of husbandry, living in a savage condition. Their dark, sullen countenances, scarce expression,

and features molded in hideous shape, almost frighten us. It is war, they eat their prisoners, kill the aged father and mother, and possess really none of the feelings of true humanity. But here we must stop. Back! back! the undulating waves of the past sweep on, and gradually human beings come to exist on the surface of the earth, and then huge fish, snakes of great length, and animals of huge proportions, greet us. How wild nature looks! How upturned the scenes! How disorderly! Animals fighting! The huge monsters of the sea contending for the mastery, land animals engaging in deadly conflict. On all sides is wild disorder. The very air seems thick, and we can hardly breathe. But on! on! we must go. This scene fades away, the earth becomes a barren waste, and gradually it, too, is desolated, and we find ourselves standing in an immense plain "of nothing." On all sides we see no evidences of life. No genial breezes, no heat, no cold, no sound—all in quiet—it was from this condition of matter that this world was eliminated. Where are its inherent laws? Where is the God that is omnipresent? Where is some master mechanic who can explain to us the reason of all this? There is "nothing," you might declare. Is there matter there? We can not see a drop of water, can not detect the smallest grain of earth, or perceive the presence of atmosphere there. We look for oxygen, hydrogen, electricity, magnetism, gas around us for some place where we can detect its nature. The activities of matter are there, but are in a latent condition. Arouse them, and it then becomes visible to the senses. Really, then, the Bible did find a grand truth when it said the earth was in condition a void, for from the regions of space where this earth was made, there was nothing visible to the keenest vision, or could be felt by the most delicate organism. Now, this is strange, but nevertheless true! The moment the activities of matter are rendered latent, dormant, or negative, that moment it disappears. Take for example the lamp. Apply a spark thereto, and potent forces are eliminated therefrom, and a flame is produced. Now, you can see the flame, and feel it. Place the activities of the flame in a negative condition, by extinguishing it, and can you see it then? Why, of course not! Now we will proceed on with our comparison. The flame was a part of the lamp, intimately connected with it so long as these activities were aroused, but we have only rendered certain elements negative. We could proceed step by step, and render the forces connected with the oil, glass, etc., entirely negative, and you would no more sense their presence than you could the flame which we just extinguished. The oil, the glass, in fact, everything can be extinguished, the same as the flame by just rendering the activities thereof negative,—still a substance remains.

In the barren fields of space, where matter is in a negative condition, to the senses, there is nothing. There is no disorder there, no violence, no breeze, no action of any kind whatever. There we stand. The mariner standing on a lone rock on a desert coast, could not be more lonely, than we, as you repeat them. No sound greets us, no approaching footsteps fall upon our ears. Dark, yes, dark! an interminable darkness surrounds us. Oh, how appalling the scene! Exclaimed, there we stand. We can turn neither to the right or left. Fearful night. We cannot move from our position. Chained, bound as with a thousand cords, no strength to move, to speak, and the very blood still within us, and we ask, who made the first earth?

To be continued.

LETTERS OF FELLOWSHIP.

Letter from Bro. J. M. Peebles.

BROTHER JONES: It gratifies me exceedingly, that you are authorizing so many of our speakers to officiate at the marriage altar. Secularian clergy have quite too long monopolized this business. Now to the point. Will you grant a Letter of Fellowship to Rev. J. H. Harter, of Auburn, New York, a Universalist clergyman, who voluntarily left the denomination some three years since? Ourselves:

1. He failed to get his ministerial brethren to deal justice to one Mr. Austin, with other society and social matters, deeply grieving him. There was never a breath against Mr. Harter's reputation. He voluntarily withdrew, but continues to preach for the more liberal of the Universalists, and to lecture frequently for Spiritualists. He also continues to marry. In this line he is quite popular, and accordingly, the anxious and jealous frequently throw out the name. He can't marry legally, being so constantly on the official paper, it might relieve him of annoyance. He has asked no aid of me in this direction, and does not know of my writing to you upon the subject.

Another matter. I see you are to publish the Bhagvat Gita. Of this I am glad. I have long had a copy in my library, and know it to be a very valuable. When from the press for sale, I shall take great pleasure in recommending, through the *American Spiritualist*, all Spiritualists to buy it. As soon as I make arrangements with the publisher, or rather, complete the arrangements,—I shall proceed with the publication of the *Anacypsis*. Subscriber's names have come in beyond my most sanguine expectations. One man has subscribed for six copies, or sets; another for four, etc., etc. Have you mentioned my purpose to publish this work in the *Religio-Philosophical Journal*? If not, will you please to do so. You may have so done—I do not see, being so constantly on the wing, one half of our Spiritualist papers.

I am having a grand time this month in Baltimore. Fully one half of the [Universalist] society—so the people say—attend my lectures. Sunday evening, I counted over thirty of my old Universalist friends—among them, two of their trustees,—one, the treasurer. Both Spiritualist societies are doing well in the city, though bitter in their discussions.

Baltimore, Md., May 23, 1871.

We will with pleasure present the application to the RELIGIO-PHILOSOPHICAL SOCIETY, and doubt not they will grant the Letter of Fellowship to the brother on your recommendation, but it will be necessary for him to make the application in writing, as our society receives none into fellowship but such as make

a personal application thereto. A like application gives any one a right to withdraw from fellowship, at any time desirable.—Ed. JOURNAL.

"In the Deep Waters."

Brother Hall, of the *Crucible*, pays the following tribute of respect to "Lotta," a servant girl, who lately died from the effects of a lamp explosion:

"We are sad to-night, Oh, so sad, so lonely. This world looks dark to us. Our good, our beautiful philosophy fails to render us any comfort we need. We are under such a cloud that it can not find us as it should. Never mind, the sun will rise in the morning. We have just received a letter from our good wife. The last words in the letter were, 'Lotta sends love.' Lotta was our servant, her skin was as black as our hat, her soul as pure, as white as the driven snow. We rejoiced to receive the tender regards of our dear, good, black Lotta. We did not know she was black, she was so faithful, so pure so good, we almost forgot the color of her skin. The letter we have just quoted from had a terrible postscript. Here is a part of it:

"11 o'clock P. M. Little did I dream of putting such a terrible postscript to any letter of mine. As we were just coming up stairs laughing and joking, Lotta picked up a lamp to go and fix it on—she was alone, when it exploded, setting her all on fire, and before the flames could be extinguished, she was burned from crown to toe, her skin being glistening in loose strings. Oh, such a commotion, the girls screaming and clinging to me, Lotta screaming, and in flames in the middle of the street, and the kerseene burning in the hall. In a few moments hundreds were gathered around her, and finally succeeded in extinguishing the flames. I hope I may never be compelled to witness another such a scene.

Poor, good, faithful, patient Lotta, she scarcely murmured.

Another letter written the next day, says: "The kind angel, D-wath, came to the relief of poor Lotta today at 12 o'clock."

We seldom weep, but we did shed tears of sorrow over the first letter, and tears of gratitude over the second.

Lotta was a slave, was made free as one of the results of the war. She had just begun to really reap the benefits of her freedom. We had taken her into our family as one of us. Our daughters were teaching her to read. Whether she or the little girls enjoyed it most was hard to tell. She is never alone, but is surrounded on the other side, but none that will relate their task more than did our little folks, nor teachers to whom she will feel more grateful or repay more fully. We are now led to ask, where is she? Did death come to relieve her, or to bind her hand and foot and cast her into a land where she shall eternally burn with a thousand times the fury with which her spirit was burned out of her body here? She died out of the church, knowing nothing experimentally of its religion. When is she? We believe she still lingers near the scene where she spent her last earthly days; that though she is gone, we can still lead her; we can teach her; we can and will lead her to fountains of living water. Though no monument may mark the spot where her cringed body ached, she has created one in the hearts of young hearts, and two older ones, more durable than granite rock. Rest, dear Lotta! you leave a vacuum in our home, not easily filled. We who appreciated you will hail you on the sunny side of the rainbow.

Dayton, Ohio, Thursday, May 11th, 10 P. M.

Friday A. M.—The sun has arisen, the air is heavy, the clouds are low, and the wind is blowing from the west, and the sun is shining brightly. The clouds, too, have lifted from our mind and we are thankful that God has kindly placed death in life,—has fixed it so near life's threshold, that death comes to relieve her, or to bind her hand and foot and cast her into a land where she shall eternally burn with a thousand times the fury with which her spirit was burned out of her body here.

THE BODY.

Its Relations to the Resurrection.—"With What Body do they Rise?"

Tilton, of the *Golden Age*, is gradually allowing liberalism to diffuse itself in his veins, and occasionally he gives expression to ideas that meet the approval of Spiritualists. The day is not far distant when he will admit the truthfulness of spirit communion; indeed, we believe that his paper cannot correctly represent the golden age, until he becomes a confirmed Spiritualist. He says:

"We do not pretend to understand the providence of God, or the economy of the universe, or the condition of spirits in the next world. Nor do we know what satisfactory answer to give to a query addressed to us in these words: 'What is your opinion as to the resurrection of the body?'"

It is easy to refer our inquirer to St. Paul's views. But what are St. Paul's views? He thought a human body in the grave was like a seed of wheat in the ground. There is a sense in which this view, which was meant to be theological, is also scientific. The body once buried shall rise again. That is, it shall decompose in the earth; it shall mingle with the soil; it shall become part of nature's mould; it shall receive the rain from heaven; it shall quicken, and revive, and be kindled; it shall struggle up, re-generate to the surface; and finally it shall appear again to human eyes—here in a blade of grain, there in a head of clover—here in a trailing vine, there in a spreading oak. This is the only resurrection of the body in which we have any faith.

Now, this explanation may not satisfy the spiritual yearnings of our inquiring friend; but after all, rightly looked at, there is something very beautiful and satisfying in that eternal round of nature's transmutation, which brings death and mortality to light. Thaddeus Stevens by a clause in his will, bequeathed a sum of money to be annually expended in covering his mother's grave, as he frequently phrased it, "with roses and other cheerful flowers."

It is a beautiful and scientific view of the body, that if this request shall be executed according to the testator's final intent, there will be a gradual rising of the sacred dust which he wished to honor, into the very substance and body of the flowers with which he sought to keep it in fragrant and perpetual memory. So dear a mother's life, neither is there any grave that shall not be opened, nor any dead that shall not be raised.

C. E. Woolley & Co.

We take pleasure in calling the attention of our readers to the advertisement of this firm, to be found in another column. We are well acquainted with them to be sure, upright business men, and have examined the article which they wish to employ agents to sell, and believe it to be a good thing.

The Brinkley College Spirit Manifestations.

By reference to the 2nd page of this number of the JOURNAL, our readers will find the much desired information in regard to the stolen jar and contents.

The report we published was truthful. It is now published in pamphlet form, and is for sale at this office, for thirty cents a copy. We send it promptly by mail to any part of the country. Everybody should send for it without delay, so as to have it to circulate among their neighbors. It contains the full history of the whole affair.

Address S. S. Jones, 189 South Clark street, Chicago, Ill.

Clairvoyance.

D. P. Kayner, M. D., of St. Charles, Ill., the well-known Clairvoyant Physician, late of Erie, Penn., is diagnosing disease clearly, by a lock of the patient's hair; and is treating cases in all parts of the United States.

Dr. K. is thoroughly educated in the different systems of medical practice; superadded to which his natural clairvoyant powers makes his treatment a positive success. Our friends in all parts of the country should remember these facts. Terms: examination and prescription \$2.

R. S. Spaulding

Returns a copy of the paper to this office, writing on the margin a request to stop his paper. In each issue of the JOURNAL we publish a notice to subscribers, that when they wish their address changed they should send both the old and new address, and when they wish the paper discontinued to be careful and give their full address and pay up all arrears. Please fulfill these terms, and your request will be complied with.

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The Hindoo New Testament.

The above-named very neatly executed book, on fine tinted paper, embossed in gold, is now being delivered as fast as orders are received. Price only \$1.25; postage, 16 cents. Everybody should have this wonderful book.

Pay Up.

We are in earnest with those who are a long while in arrears. Pay for your newspaper, if you never pay any other debt.

You do us great wrong by such negligence. We need our honest dues, and expect them to be promptly remitted.

The Spiritual Analyst.

This is the name of a new monthly just started.—J. H. W. Tcohey, editor. It is closely printed, and all the articles bear evidence of deep research, and are very interesting.

Caution!

To our exchanges and newspaper publishers generally:

A decided swindle is being perpetrated upon publishers and the public by a concern styling itself the "American Publishing Company," purporting to be located at Rutland, Vermont, Postmaster of Rutland, states that the concern is fictitious. Their advertisement was inadvertently inserted in the JOURNAL, contrary to our established rule,—as we always decline publishing for parties unknown to us, unless we obtain proof of their integrity and the genuineness of the article advertised.

Books Received for Review.

We have received from Horace B. Fuller, Boston, through Messrs. S. O. Griggs & Co., of Chicago:

Historical Americans, by Theodore Parker. *Thoughts for a Young Man*, by Horace Mann. *Battles at Home*, by Mary G. Darling.

In the World, a sequel to "Battles at Home," by the same author.

Voices from the People.

By M. S. Knapp.

On, ye fathers of the "dark side" of spiritual life, I appeal to you in behalf of the young men and tracts, in view of the spiritual needs of childhood. Don't teach children that God answers prayer, for this was my stumbling block. He broke my brother's state, having taken it from me, drew to mark and play on, as children are drawn to, and child-like let it fall and broke it.

Immediately after putting it back, I had recourse to prayer. I prayed in earnest that I would mend it and bid the family

A large field is open in all the Americas, Mexico, Cuba, and all the South American republics. A spiritual journal established under either Hecker's good nursing in New York, or with the milk of such lecturers as the

MISSIONARY EXPERIENCES IN WIS.
CONSIN.

Rocebel.
On the evening of the 10th lectured in Rocebel. This is one of the largest towns in the county, a very nice place, but unfortunately is socially diseased with orthodoxy and liquor saloons. A mixed audi-

books of Moses" are not alone by any means in this respect, nor are persons are fully aware who are conversant with Biblical literature; therefore "the leading Unitarian minister" may well ask: "Why am I at liberty while Mr. Jones is in jail?"

—“Shoot Folly as it flies,” and stop using preparations on your head which are composed of poisons. Use NATURE'S HAIR RESTORATIVE, which by its cleanliness, fragrance and purity commends itself. See advertisement.

MT. AUBURN, ILL.—E. J. Davidson writes.—Find inclosed one dollar, for which, please send the JOURNAL to the following names as trial subscribers. I have concluded to quit buying books and use what means I can spare in having the prominent persons in Jacobites, where orthodox

CLYDE, OHIO. —Bradley Tattle writes — Fiddlers increased post office order for one dollar to credit on the paper, — as I am your debtor for some time. Give me credit for the money, and still continue on the paper, as we can not do without it. Should have got the money on this but have been nan-

That is the doctrine, brother. "Where there is a will, there is a way."

39,308 CURES

POSITIVE & NEGATIVE

POSITIVE AND NEGATIVE POWDERS.

IN the following list, the total number of cures of different diseases, which have been performed by the Great Spiritual Remedy, PROF. SPENCE'S POSITIVE AND NEGATIVE POWDERS, is indicated by the Agnes upon the name of the disease. The kind of Powders which should be used in each case is indicated by the letters "p" or "n" or "x," which follow the number of the disease; "p" standing for Positive, "n" for Negative and "x" as "for Positive and Negative."

Neuralgia, p. 2,187; Dysuria, p. 2,974; Asthma, p. 2,515; Catarrh, p. 1,981; Chorea, p. 1,974; Pains, p. s. 4,101
 Rectification, p. 1,378; Natural Menstruation, p. 1,407
 Suppressed Menstruation, p. 304; Female Weakness, p. 1,561
 Fever, p. 2,286; Anasarca (Biliousness), p. 50; Cough and Colds, p. 1,139; Stomach Disease, p. 468; Hysteria, p. 1,114; Headache, p. 1,143; Dipterychitis, p. 1,138; Liver Complaint, p. 1,207; Faints and Aids, p. 1,011; Trichosis, p. 99
 Bronchitis, p. 835; Flies, p. 2,216; Cholera, p. 1,119; Worms, p. 280; Inflammation, p. 371; Paralysis, p. 1,411; Acidity of the Stomach, p. 434; Excess, p. 435; Toothache, p. 363
 Flatulence, p. 2,80; Hysteria, p. 1,41; Dipterychitis, p. 90; Spontaneous Eruptions (Venereal Weakness), p. 1,41; Erysipelas, p. 512; Nervousness, p. 286; Loss of Taste and Loss of Smell
 Case of Prostatic Gland, p. 51; Scatica, p. 21; Syphilis, p. 1,657; Tumors and Cancer, p. 38; Falling of the Womb, p. 317; Laryngeal Obstruction, p. 18; Infestation, p. 228; Stomach Ache, p. s. 261; Scrofula, and Scrofulous Skin Eruptions, p. 515; Typhoid and Typhus Fever, p. 404; Kidney Disease, p. 571; Miscellaneous Diseases, such as Fever Burns, etc.; Sore Eyes, p. 3; Convulsions, p. 314; Diabetes, p. 3; Chlorosis, p. 3; Cramps; Consumption; Dropsy; Diseases of the Bladder, p. 501; Insanity, p. 3; Jaundice, p. 3; Throat Affection, p. 3; Quinsy, p. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

BUY THE POSITIVE AND NEGATIVE POWDERS FOR ALL DISEASES AND AGES, and give your money for them to PROF. SPENCE, at highest prices, sending all orders of five dollars or more in the form of Money Orders, Drafts or checks, and enclosing stamps for postage.


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 It will not soil the finest fabric—perfectly SATISFACTORY,
 EFFICIENT, and—**continuous long sought for**
Found at Last!

Restores and prevents the hair from becoming gray
 restores a soft, glossy shine, and keeps the scalp cool and
 refreshing to the head, sheds the hair from falling out,
 and prevents itching, dandruff, and all other troubles of the
 scalp. Restores the hair to its original color, texture, strength
 and natural growth.

AS A REMEDY FOR ITCHING MADE IN NEW YORK

ARTICLE IN THE MARKET.

Dr. R. Smith, Palestine, Gorton Junction, Mass.
 Prepared also by PROCTOR BROTHERS, Gloucester,
 Mass.


The genuine is put up in a patent bottle, made expressly
 for it, with the name of the article blown in the glass.

ASK YOUR DRUGGIST FOR

Nature's Hair Restorative.
And take no other.

At wholesale by Jno. C. Bundy, 157 & 159 S. W. St., Chicago, and by the following WHOLESALE DE-
 GRUITS:
 E. Bernbaum and Son, 1 & 3 Randolph St.
 Van Schaik, Stephenson and Best, 105, 10 & 11 Lake
 Chicago.

N. B. When it can be obtained at your drug-
 store under notice to J. C. Bundy, and he will see that
 you get our new and "extraordinary" invention. Ad-
 vance 25c. to accompany the advertisement. Goods
 should be sent.



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FARKER BROTHERS' MERIDEN
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BENJAMIN FRANKLIN: an Undeveloped Spiritist Medium.
 Francis M. Evans, Medium. Price, 10 cents. For sale
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BLACK LIST.

HILL PAUL,

Of Indianapolis, Ind., owes "to the JOURNAL," at
 conference, last-as he has to use his money to pay debts,
 pay taxes, physicians bills, etc., and gets no dividends
 dividends the paper he has taken on credit for eight
 months by and by will hit himself, even so does
 Church to which he belongs like hellfire.

M. E. WIGMAN.

We are informed by the postmaster of Clinton, Wiscon-
 sin that this member does not call for his paper, and has
 done. If he is an "honest person," he will send us \$5
 due on his paper.

M. E. HANCOCK.

Notes of N. E. Fourth Avenue, New York. You owe
 this paper \$25. Please remit by P. O. money order
 registered letter, at our expense, and oblige.

240 Grand St., Chicago, where the paper is sold and where full
 details may be had. On receipt of \$2.50 we will send you

ROMANCE AND GENERAL REFORM.

[SINGLE COPIES EIGHT CENTS.]

VOL. X.—NO. 13.

THE GHOST OF DIXBOROUGH.

LETTER FROM W. S. WOOD.

At the close of a sultry day in the summer of 1933, a peddler was seen approaching the little village of D'borough; as he drew near, he slackened his pace, and walked slowly as if to take a leisurely view of the town, and, from its aspect, he seemed to be disappointed. There was one of those lonely, isolated villages, so characteristic of Michigan. At an early day it was surrounded by swamps and dark woods, which, together with the meanness of its buildings, thus reigned in the gloom of twilight, presenting nothing but a dreary and gloomy scene to the traveler. His entrance into the town was greeted by the barking of dogs, and the howlings and scamperings of ragged children, which together with the squalid appearance of the inhabitants, seemed to him, an uncertain light, and a dimming day, revealed a cruel picture, and the mind of the traveler was filled with evil forebodings. Having made his way to the only inn in the place, and, on entering the low, dark looking bar-room, his fears were in no way relieved. He was met by a man, whose face, and the way he appeared to be the landlord. He was in stature abut the middle height, thick set, and strongly made; with a very coarse and ruffianly look, and altogether, of the most forbidding. In his appearance calculated to inspire and excite the most morbid and evil feelings of the mind. He seemed to be a man who would do to meet when alone on an unfrequented road. He saluted the new comer in a gruff voice, and made some inquiry as to what sort of goods he was vending, and what success he had met with in his travels. The peddler, who had been told that there was trouble, and whether he had any friends or relatives in Michigan. He was answered in as few words as possible, though perhaps, not very satisfactory. There was another individual sitting in the bar-room, of whom, resting his head on his hands, and if it were not for the fact, in reality, he was a close observer of all that passed, and as the peddler busied himself adjusting his trunk and appendages, the aforesaid individual exchanged nods and glances with the landlord. The peddler, who was now in the bar-room, was shown into an adjoining room where the hostess had spread a homely meal. Her partook of it in silence, after one or two vain attempts at conversation with the landlord; her appearance was stolid, and her conversation was of the most commonplace and uninteresting nature. He continued to contemplate the affairs of the town in silence, with downcast looks, seldom lifting his eyes from the floor, or from any other object appeared to engross his attention; and when she did so, she avoided the eyes of the peddler. His nature appeared to be of the most morbid and evil, and his conduct seemed to be incited by fear, or some secret agency which made her appear very uneasy. She wore an air of mystery altogether inexplicable to our friend the peddler. Thus he became confirmed in his own mind. That he became convinced that he was in a sinister place, and

up with the bodies of the two men in a hurry, one on each side. They had made but one or two steps past the peddler, when one of them sprang backwards and struck him a blow on the head, which brought the peddler to the ground. Then the other man struck him a blow on his belly, and then the peddler was dead. They then carried the body of the murdered man and hid it near to the lake. They also secreted the trunks, and, when they had done this, they returned to their room, where they remained about the house until night, when they returned again to the lake, taking with them a box, in which they inclosed the body of the peddler, together with a small quantity of provisions. They then carried them away on a raft to a convenient distance, and sunk in the dark waters of Fain's Lake. So perished the unfortunate peddler. He fell by the hands of murderous violence, and his murderers, after carefully removing every trace or vestige that might lead to detection, returned to the town with their ill-gotten gains, which consisted in a rich booty of silks, cloths, jewelry, &c.

Years rolled on, and the murderers lived riotously, enjoying the hard earnings of the peddler, apparently at ease; but the close observer might detect in their looks the marks of care as well as of dissipation, for they were in reality very anxious to get away from the place of their crime, in order to be able to discover the

Strange noises having been frequently heard in the night time, such as groanings and unearthly sounds of an unnatural, as of some person in pain, the police were called out, and ghostly sights were seen, inasmuch, that the house and premises were abandoned altogether, as no person was willing to live in the house, rent free, although the building was large and in good repair. It is situated on the corner of 17th and 18th sts. in the state of New York, a Mr. Van Woert, together with his family, Mr. Van Woert is a man of unblemished character, and a member of the M. E. Church. Heard heard nothing of this monstrous tale, but as the house haunted, he was called upon to leave it, and on his arrival, he inquired for a vacant house in which to lodge his family. This haunted house was pointed out to him without any remarks. He moved his family into it the same afternoon. He was not long in finding out the cause of the evil, his wife had to step into the house of one of her neighbors for a short time. Mr. Van

ISAAC VAN WOERT'S AFFIDAVIT.

"The seventh time I saw her was in October. I was working at a little beach, which was standing in the room on which I worked on evenings. I saw the same woman.

"I wanted to tell James something, but I could not."

I asked what she wanted to tell. "Oh, he did

Nora 21.—This is said to be the most singular case. Report is, that on first hearing the narration, J. confessed that such a scene had actually taken place, and that no man living but himself, could have given the description.

[Continued on eighth page.]

By F. T. Brown.

REVIEW OF "JESUS OF NAZARETH."

overlook such a man when they want one to do their bidding, and select one of higher station and acquirements? No, the latter would be liable to swerve from truth and justice through the influence of social friends or petty ambition. The spirits know what they are about. They have selected the right man for the office they

THE PLOT AND MACHINERY OF THE BOOK.
This book is written under the assumption
the spirits that, through the true Jesus of Nazareth
as the teacher and healer of the people

of Jose; then John gave vent to his religious phreasy, for he thought he heard a voice in the thunder saying, "This is my son," and seeing the sun shining upon the head of Jose, he thought it was the spirit of God descending on him in the form of a dove. John then cried before all the people, that Jose or Jesus

that nothing equal to it was ever produced before, or since that time. After the discourse the people refresh themselves from their pantries of provisions which they brought with them, and the multitude are fed. Then afterward, Jesus performs many cures of an ordinary nature; but Judas, through the aid of a confederate

“Saul, abhold the doctrines of this Jesus whom we have destroyed be true, as I believe they are, there is some probability. Saul, that

The above named brother's address is care of Benjamin H. Righter, Box 999 Decatur, Ill.

39,308 'CURES

39,308 CURES

BY THE
POSITIVE & NATURAL
POWDERS.

:o:

In the following list, the total number of cures of different diseases, which have been performed by the Great Spiritual Remedy, PROF. SPENCER'S POSITIVE AND NEGATIVE POWDERS, is indicated by the figures which follow the name of the disease. The kind of Powders which should be used in each disease is indicated by the letters "P" or "N" or "A," which follow the name of the disease; "P" standing for Positive, "N" for Negative, and "A" for both Positive and Negative.

Neuralgia, P, 2,187; Dyspepsia, P, 2,974; Asthma, P, 2,110; Catarrh, P, 981; Chills and Fever, P, 2,418; Erysipelas, P, 1,178; Fatigues, P, 686; Toothache, P, 1,077; Suppressed Menstruation, P, 934; Female Weaknesses, P, 1,041; Fever, P, 2,265; Anorexia (Hindrance), P, 63; Coughs and Colds, P, 1,739; Heart Disease, P, 483; Rheumatism, P, 1,114; Headache, P, 1,441; Dysentery, P, 1,245; Liver Complaint, P, 707; Faints and Drowsy, P, 501; Scaldhead, S, 50; Inoculitis, S, 325; Piles, P, 215; Cholera, P, 112; Worms, S, 560; Intestinalis, P, viii; Paralysis, P, 14; Acidity of Stomach, P, 335; Earache, P, 456; Tetter, P, 503; Flatulence, P, 50; Hysteria, P, 54; Diaphesia, P, 95; Spontaneous (Spontaneous) Weakeness, P, 1,491; Erysipelas, S, 653; Constipation, P, 256; Loosening of Bowels, P, 25; Case of Frontic Glial, P, 12; Cancer, P, 25; Sleeplessness, P, 1,699; Tumors and Abscesses, P, 35; Falling of Womb, P, 317; Involuntary Urination, P, 18; Influenza, P, 778; Rubbing Ager, P, 3, 57; Scrofula, and Scrofulous Skin, P, 515; Typhoid and Typhus Fever, S, 434; Elongation of Uterus, P, 517; Mucous-Like Discharge, such as Fever, Scurvy, P, 307; Gonorrhea, P, 730; P, Diabetes, P, 110; P, Bore Eyes, P, Convulsions, P, 730; P, Diabetic, P, 110; P, Cramps; Consumption P, Cramp, P, Diseases of Face, P, Gout, P, Insanity, P, Jaundice, P, Throatiness, Abortion, P, Quinsy, P, act—325.

BUY THE POSITIVE AND NEGATIVE POWDERS OF DRUGGISTS AND AGENTS, or the send your money direct to PROF. SPENCER, at 141-1st St., sending all orders of five dollars or more in the form of Money Orders, Drafts or else in a Registered Letter.

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HAIR RESTORATIVE

Contains no Lead Sulphur, no Sugar of Lead, no Litharge, No Nitrate of Silver, and is entirely free from the Poisons and Health-Destroying drugs used in Other Hair Preparations.

Transparent and Clear as Crystal

It will not soil the finest hair, perfectly SAFE, CLEAN and EFFICIENT.—*Advertisement long sought for as*

Found at Last!

Restores and prevents the hair from becoming gray imparts a soft, glossy appearance removes dandruff, it cools and refreshing to the head, checks the hair from falling out and restores to a great extent when prematurely lost prevents headaches, cures all humors, enhances complexion and maintains heat.

AS A DRESSING FOR THE HAIR IT IS THE BEST ARTICLE IN THE MARKET.

Dr. S. Smith, Patentee, Groton Junction, Mass.

Prepared only by FROTHER BROTHERS, Gloucester, Mass.

The genuine is put up in a patent bottle, made expressly for it, with the name of the article blown in the glass.

ASK YOUR DRUGGIST FOR

Nature's Hair Restorative,

And take no other.

At Wholesale by JOO. O. BURDY, 187 & 189 A, Our St., Chicago, and by the following WHOLESALE DRUGGISTS:
E. Burman & Son, 1 & Randolph Pl.
W. Shaeck, Stephenson and Reid, 60, 92 & 94 Lake St., Chicago.

N. B. When it cannot be obtained of your druggist, send your order to J. O. BURDY, and he will see that it promptly sent by express. 50¢ per bottle, or six bottles for \$2.50 Cash to accompany the order.

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SHOTGUN

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LIFE IN THE BYOND.

BENJAMIN FRANKLIN, an Undeveloped Spirit's History
Francis R. Smith, Medium. Price, 15 cents. For sale at this office.

BLACK LIST.

MILL PAUL,

of Indianapolis, Ind., owes \$4.50 for the Forum, as he confesses to have taken the money to her clothing store pay taxes, physician's bills, etc., and sets us at defiance, and threatens the paper he has taken on credit for eighteen months. By and by he will have himself—over at the Church to which he belongs take spiritualists.

M. R. YEOMAN.

We are informed by the postmaster of Clinton, Wisconsin, that this subscriber does not call for his paper, and has left town. If he is a "house robber," he will send us \$4.50 due on his paper.

M. H. HERVEYCOAT.

Beds of No. 86 Fourth Avenue, New York. You owe for this paper. Please remit \$9.00 money order or registered letter, at our expense, and oblige.

S. W. GRAMHAM,

540 Grand St., Chicago, returns the paper, and owes for the same May 31, 1878. On receipt of \$9.00 we will discontinue this issue.

M. ADAMS,

Tenurety of Ochlocktee, Kansas, has left this place, and has also left an assurance due this office for the paper, one year, price \$12.00.

C. EDWARDS,

Of Irving, Kansas, returns to take his paper from the office. The price of this advertisement is \$4.00. Please remit.

Mr. Read is giving the very best of satisfaction wherever he goes. He gave two sermons at Charles, Ill., last Saturday and Sunday evenings.—**ED. JOURNAL.**

Readed. That the thanks of the convention be given to the Society of Deacons for the kind request that we meet here again another year.

A quartette enlivened the sessions with a selection of soul-stirring music, which added to the harmony of the assembly and the enjoyment of all.

At last our Convention has closed, proving a most successful one. The large Opera Hall was filled with the representatives of all religious denominations, apparently taking for spiritual food—and the first attempt at inaugurating our liberal alliance, looks most auspicious for the future.

Convention adjourned sine die.

P. S. REZLOOKE, Sec.

Letter from J. Russell Robinson.

BROTHER JONES: I hope you'll not fool yourself with the idea that I'm endeavoring to splash your editorial with "soft-soap" when I tell you the JOURNAL is according to a gratifying standard of interest to all its readers. It begins to be decidedly manifest now, that the "Campbells are coming" unmistakably to the recognition of the most stout intellects in our midst. It raises in us old wheel-horses of investigation of its manifestations, or processes, an impulse of exultation and joy at the grand strides that it is making, in all its departments, in the thought-world. The last three or four numbers are decidedly rich with manifestations of spirit power.

But really the things manifested nearly bang out of countenance all precedents. They used to come and help my dear old wife do her washing without fatigue, but never did any cooking. That is indeed superior to any show reported of D. D. Hoofe, for it in the Bangs case was combined with all practical housework, while a worthy cry out, "What dead-end things!"

But let us rejoice that the "Campbells are actually coming" to us.

I'm sometimes tempted, Brother Jones, to write you personally, and critics' sense of the ebullience of atmosphere and philosophy that well up and bubble in the columns of the JOURNAL occasionally, for the reason—as you've said in one of your private communications to me—that the mass of minds require food less difficult of mental digestion at present.

The principal object now is to convince the intellect of the communion of the two conditions of mentality, till that conviction superdisplaces the intellectual world—upon this—outrage. By that time—and it won't take long, by the way they're hanging it into the hands of the people at Sister Bangs' and other localities,—the mind of man will be ready to investigate a new order of existence, that awaits development whenever mind is prepared for it by this very intercourse.

The guardian angels of our planet stand ready to take us in hand, and disclose to mind the positive and negative principles that underlie and develop all organic existence; and these guardians have already organized among us the grand germ of the new unfoldment of the true science and philosophy of all being, unfolding to us the cause that produces all effects.

The physical-mental order of mind upon our planet has culminated, and is ripe for the metaphysical science of soul-development, or laws of the inner life, unfolding to us the development of self-existent, eternal principles.

Understand me: every organism in existence—from the great elementary system of all systems, down to the "lowest" is the result of an unfolded principle in the universe, in its form, which has stood as such in the elements of life from eternity, and will immutably stand as such principle to eternity. Its work is to bring all elements into the divine order of its own self, for these principles are the primary innate properties and qualities of all elements; hence, for a dog, the dog-principle could never organize the man,—it takes the man-principle to do that. The dog may eat and convert the man-elements into the form of his own material organism; but it can't convert it into its native eternal principle—for there's an immutable dog. Whatever substance the dog may take for sustenance of his organism must take that dog's form of principle; for principles are as arbitrary as facts, and as immovable as laws; that material substance dissolves again, and takes a higher organic development according to its fitness.

I want to say here, by way of explanation, that when I write philosophically for the press, I feel an almost irresistible impulse to put the go in instead of Z. There's an unmistakable dictator or positive mind controlling both my physical and mental organism. My hand normally is so shaky I couldn't write a legible word without the assistance of some extraneous power that comes at my desire. I write it, "Your Interior Guide," and signs at the end of its communications, "Wisdom."

Four years ago, through Mr. D. Corless, I was requested to fit a scientific subject they were going to give through of his material. I objected, saying, "I can't write it, because I couldn't write legibly any more. They then said, 'Brother, will you permit us to assist you?'"

I answered, "Of course I will." So I was requested to take the pen, and did it, when I felt my hand move, as it were, automatically, and write in the present style. My children and correspondents remark it is a wonder, and say it's a better hand than I ever previously wrote; and I'm of the opinion myself, and hope by it to disclose to the world the power of your useful journal a great many hidden secrets involved in life's unfoldings, during my brief sojourn upon this planet.

I'll take the responsibility of saying here, that even most egregiously abundant throughout all the science and philosophy of "spiritism," in both conditions of it.

We shall, from time to time, offer contributions on the science and philosophy of being, founded upon the development of self-existent, eternal, positive and negative guiding divine principles, a ground not seen to recognize, hence, in their researches after a "god," they have no legitimate standing-plot.

I give all minds destined to acquire, and who aspire to a knowledge of "God," as a counsel with the laws of being, fair warning that the laws are to be learned after the mode of learning the science and philosophy of the laws of literature, or, indeed, any other of the sciences, such as geography, grammar, chemistry, etc. Each and all have their fundamental laws, and their elements are reduced to the order of truth in the mind. How would we succeed in learning to read without the elementary principles of literature, and the science and philosophy of the laws of organizing it into syllables, words, sentences and discourses? Talk you this can be done with the great science of life's unfoldings, and show your positions founded upon laws, certain, and automatic demonstrations of principles by their development.

True religion spreads all over a man's life, inward and outward, too; it goes up to the tallest heights of the philosopher's speculations, down to the lowest depths of human consciousness; it reaches to the minute details of our daily practice.—Theodore Parker.

Letter from Detroit, Mich.

BROTHER JONES—Dear Sir: The JOURNAL of this week (No. 19) has an article of great value—the closing of the "Bribery & Greed Mystery," to which the little girl Clara is proved to be truthful, while her persecutors are overwhelmed with shame.

The JOURNAL, when opened, contained articles of great value as she had predicted. It is clearly proved that the JOURNAL had been in its hiding place for a long time, and that Clara had all her knowledge and divination about it from spirit intelligences.

The correspondence connected with it is rich, especially that of Miss Boone, J. D. More, and an "anonymous" sneak, who would wish, only to be confounded by subsequent facts. They made a brave attempt to browbeat and wear down the clairvoyant statements of Miss Clara Robertson, by mean insinuations and calumnies.

That brave anonymous writer in the Memphis Appeal (March 6th) must be in market very cheap now—I mean the one whose dear wife drew so heavily on the market for "Diver's" powders. It was a lucky incident in his domestic life, that the market supply was equal to the emergency, or he might have buried eternal anathemas upon the apothecary, and eternal mourning up and down the doleful streets of Memphis. "Thou art lost to me forever; I have not seen my dear wife for a long time," account of not having driven Diver's powders. The scene would have been heart-rending, especially for the "pink infant," if any had been so unfortunate as to survive the lack of Diver's powders.

What a brilliant job they made of it, in the attempt to launch, indeed, to break up, and send down the ascriptions of Clara Robertson! How zealous they were in killing a "heresy" that might undermine their profound wisdom and prevaricate wash the sandy foundations from their creeds! But how they failed in their attempt to launch, indeed, to break up, and send down the ascriptions of Clara Robertson! How zealous they were in killing a "heresy" that might undermine their profound wisdom and prevaricate wash the sandy foundations from their creeds!

I venture to predict that in the next "Brinkley College" excitement, the persecutors of Clara Robertson will not become the first volunteers to exhibit before the gaze of an admiring public as the champion of blights and ignominies of Memphis, nor will they be the gallant and chivalrous knights to first show the brightness of their armor in a heroic raid to discredit and crush an innocent and truthful young girl.

They ought to make a public apology to Clara, but they won't do it, and they probably may see their wits at work to show that they are not blundering in the worst kind of confusion and muddling flat on their backs.

Amends Honorable.

Since writing you about "Missionary Experiences," in which I reviewed a young man for his onslaught against Spiritualists, I recently, by invitation, had occasion to visit B. ecobal again with another lecture. This place is open now for medicinal work. The inquiry is earnest to know if these things are so. As well might we think of having a literary education without the alphabet, as success in our spiritual gospels without the manifestations "through media."

My friend above mentioned, finding the candid portion of the community there severely critical of his course, and his up-provoked and unwarranted, and discreditable to moral character, has been conscientiously quickened to reflection. He voluntarily sought me, and made a handsome apology, at the same time expressing his regret that he was not a more searching after truth and spiritually minded. Better is it to forsake a dangerous path than to follow in it from mere willfulness. This recent feeling is assurance of a susceptibility to brighter impulses than before. I am so glad to mention this, after the publication of my article, and hope my former views, though severe, can be interpreted only in the light of intense love in criticism, reform in rebuke, forgiveness in counsel—I would not attack with grief for anything. I rejoice not in inquiry, but rejoice in the truth.

Our talk was pleasant and generous, and if that impulsive onslaught, so reactionary upon him, has a tendency to evoke a sense of the law of spiritual harmony, and thence a more unselfish growth, as conditions indicate, I, too have reason to "thank God and take courage." How beautiful is justice tempered with love!

J. O. BAINETT.

Glen Boush, Wis., June, 1871.

Letter from Mrs. S. T. Kinnaman.

BRO. JONES:—I have had the pleasure of reading your very excellent paper, the RELIGIO-PHILOSOPHICAL JOURNAL, now for some time. I feel as though it would be next to impossible for me to give it up, for I feel as though every copy of it was a message from the next world to welcome me and guide me on my lone way. I have never paid you for but six months of it yet, and am sorry to say I have not got the money to send you now for it. I am a widow, with a family of six children to provide for, and have been seeing some pretty hard times. If you think proper to do so, you can withhold the paper until I am able to pay for it, though it will be very hard for me to do without it.

As a friend, that I can rely upon, I will ask you if there is a good manual labor school in your place, or any where near. I am thinking very much of selling every thing I have next fall, and taking my children to such a school, if I can find one to suit me.

REPLY:—We will continue the JOURNAL to you, dear sister. You are deserving the benefits flowing from the widows' and orphans' fund. It is occasionally replenished by benevolent men and women, who love to do good for goodness sake. We receive in such donations about one cent on a dollar of what we pay out. Will those who are able remember the poor?

We can not give the sister the desired information in regard to "manual labor schools." Will some one who has such knowledge, either write to her upon the subject, or furnish an article for publication in the JOURNAL?

JES! JES! JES! JES! JES!

A New Book by Andrew Jackson Davis, REVISED.

"THE FOUNTAIN," WITH JES OF NEW MEANINGS.

ILLUSTRATED WITH ONE HUNDRED AND FORTY-TWO ENGRAVINGS.

Beautiful Paper, Full Frontispiece, Superior Binding. Price only \$1.00; postage 10 cents.

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For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 187 & 189 South Clark Street, Chicago.

MEDIUMS' DIRECTORY.

The Religio-Philosophical Journal being an appendix to all true mediums will hereafter publish a complete directory giving the names of all professional mediums, so far as we can ascertain their names. It will offer better facilities for investigators to learn the location of mediums, and at the same time to cross their paths. Mediums will do well to advise us from time to time that we may keep their places of residence correctly noted.

Life is a journey in fact that some mediums so far from their self-interest as to speak with other mediums, on an equality, even of those who are far from their own. The names of such persons will be dropped from this directory as we have no evidence of their being in the line of true mediums.

It should be borne in mind that "mediums" are not to be used as a means of control to control the medium, and at the same time to cross their paths. Mediums will do well to advise us from time to time that we may keep their places of residence correctly noted.

Chicago, Ill.
Range children, 227 S. Morgan St.
Mrs. Alice Brown, 120 W. Washington St.
Dr. W. Cleveland, 100 W. Harrison St.
Mrs. A. Crocker, 175 W. Madison St.
Dr. D. O. Hahn, 111 W. Adams St.
Dr. J. P. Gilling, 220 W. Madison St.
Mrs. J. G. Hahn, 111 W. Adams St.
Mrs. M. J. Hahn, 111 W. Adams St.
Mrs. M. J. Hahn, 111 W. Adams St.

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Mrs. J. A. Anthony, 8 S. 2nd St.
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We are sick of trying to keep a standing Register of Meetings and list of speakers without a hearty co-operation on the part of those most interested. We have therefore decided to publish a Speaker's Register, which will be a valuable aid to all who are engaged in the cause of the oppressed, and we will do our best to make it a success.

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CHICAGO, JUNE 24, 1871.

A SEARCH AFTER GOD.

NUMBER XLIV.

Ever on the alert, the human mind is constantly seeking for new avenues to traverse, new fields to explore, and always trying to bring into life some of the activities of matter. It is not to be supposed that all the forces of the material world have been discovered by even the wisest age in existence. Progression will never cease; hence, we may conclude that the activities of matter will never be fully unfolded.

NOTHING AND SOMETHING.

It is a beautiful condition of matter, and one that baffles the skill of the most learned scientist in the Spirit World, that when all its activities are dormant, negative, or in a latent state, its presence cannot be seen, felt, heard, or recognized by any of the senses, nor can the fields of space thus occupied be traversed without first arousing certain forces therein. So long as any of the activities of matter are aroused, so long its presence can be recognized by some of the senses, but when all are latent, they disappear the same as the flame of a lamp when extinguished, and, to all appearance, in the desert fields of space there is nothing, yet in its strictest sense there is something, though not tangible to the senses. In the nebulous regions certain activities have been fully aroused, and matter is becoming apparent. Years ago all of that nebular belt, sometimes called the "milky way," that encircles the heavens, and presents, on a clear night, a dim, whitish appearance, contained no substance that the senses could recognize.

Now, however, conditions have been inaugurated that have aroused certain forces, and to the eye the operations thereof have become visible. As well try to penetrate the waters of the ocean and traverse its bottom, as for a spirit to travel in these regions when all the qualities of matter are in a latent condition.

FIRST APPEARANCE OF MATTER.

There is not a universal active principle pervading the whole universe, that is at all times apparent to the senses. In all the fields of space where the activities of matter are aroused, in one of ages, in years that the mind could hardly number, the appearance is precisely like that which characterizes the "milky way," and the change is so gradual from that condition to one higher, that generation after generation will pass before the various worlds between their recognizing therein the least change.

GRADUAL IMPROVEMENTS.

Oh, how gradual all the improvements that are transpiring in the fields of space through the instrumentality of the wise ages of the Spirit World! So vast, so regular, so wonderful in results, and so comprehensive in detail that the mind is ready to ejaculate, "None but a God could have caused this!" Millions of square miles, quadrillions of acres, a body so large that should the mind traverse a billion of furlongs a day, one of ages would transpire before it could catch a glimpse of a millionth of its surface! Count the sands of the sea, the spears of grass that cover the earth, then divide the matter that composes them into particles so exceedingly small that the most powerful microscope can only reveal it, then count them all, and the amount will not be any multiple or measure of the time that has elapsed since the first world was launched in the regions of space. The mind is lost, bewildered, and hopelessly confused in endeavoring to compute the time, since the activities of matter were first awakened that made this earth.

WATER MADE "NOTHING."

Now, we state what the scientist of the Spirit World recognizes as a truth: that matter, when all its activities are negative to each other is not

apparent to any of the senses. The children of earth do not possess the power to render all the forces of matter latent, but they can partially do it. Water can be resolved into its constituent elements by rendering latent certain activities, and it becomes invisible to the eye. Now, the power exists in the Spirit World to continue the process until the material qualities of the water will not be apparent to any of the senses. The chemist here partially accomplished the object; he caused the water to disappear, by rendering latent the attraction which united its constituent parts, hydrogen and oxygen. Now, follow up the experiment and render the hydrogen and oxygen negative, and they will disappear to all the senses, and, to all appearance, are annihilated, and nothing, in one sense, remains. Now, while it is impossible to annihilate matter, it is possible to place it in a condition where its presence can not be recognized.

Passing back in the history of time, we see spirits constantly engaged in experimenting with these forces, rendering them latent, and arousing them again in order to determine their true nature.

REAL KNOWLEDGE.

Real knowledge is wholly comprised in understanding the peculiarities of matter. True, a knowledge of the history of nations and prominent characters in all ages of the world, is useful and interesting, but practical knowledge is embraced within these activities that can be evolved from matter or certain peculiarities manifested by them. The artist who exquisitely combines different colors to produce a delicate shade, in order to represent some scene of nature, must study the activities of the materials he uses, and on his correct knowledge thereof his success as an artist depends. We may know certain peculiarities of matter without comprehending them.

Real knowledge, then, is confined to a correct understanding of the laws of matter, or the peculiarities they present. The astronomer of the earth is content with the appearance of the heavens, and he will laboriously assign a map the position of each star, but when he has studied appearances sufficiently, his aspirations will rise higher, and he will desire to penetrate the action of the peculiarities of matter in unfolding through the instrumentality of individualized intelligences that which appears before him.

CONSCIOUSNESS.

Now, in the past, we find no commencement of time, but observe the same changes going on continually that now distinguish the fields of space. Each sentient being has always existed, and though at times the activities of the mind are wisely rendered latent, still, it can not be destroyed. In children the mind has its full strength, were not the activities thereof wholly or partially latent, and to its infancy is an unconscious state of existence. We know now, that the mind exists during childhood, during the hours of sleep, during the cataleptic state, during trance, and in many other conditions, yet we do not recognize the fact at the time.

Knowing, then, that there are conditions in which the mind has real life, though we are unconscious of its real condition, we can reasonably infer that it always existed. Now, render the activities of the body latent by wholly retarding the respiration, and it will soon be dissipated by decomposition, but never can be revived again. But render the mind wholly unconscious, render latent all its powers, and still it exists fully organized, and all that is required to bring it back to consciousness, is to arouse its activities.

The cataleptic state often suspends consciousness, or, what is a better term, renders the activities of the mind latent or negative, and they so continue for many days. All the functions of the body are carried on,—not one of its activities are interfered with. Still the mind does not recognize a conscious condition in itself. Now, were the sentient portion or soul of man organized like the body, when its activities were rendered latent or negative, it would be dissipated like the body.

WHICH GOD CREATED IT.

If the germ of each human being has had an eternity of duration, it is not dependent on the orthodox God for its life, or the Materialist's "matter and its laws," but its existence is founded on a substantial basis, and can not be destroyed. There is no absurdity in supposing that matter and its activities always existed, and through the virtue of their eternity of existence, we say they are indestructible! Matter exists complete, organized, and defies the puny efforts of man to destroy it. It stands forth boldly and defiantly, as having always existed! Is not the germ of each human being the soul, entitled to an eternity of existence in the past, as well as in the future? Is matter and its laws superior to it, having been organized through all time? If the germ of each human being owes its existence to a God, then a God can destroy it, and on him alone it rests for immortality. If it was created through the instrumentality of the Materialist's God,—Matter,—then, equally as truly it is dependent on that for its continued life. If, however, it has eternally existed, like matter it is indestructible. But you may say that is not organized, while mind is. Now, such is not the case. Matter is organized as one grand whole, but the mind is a conscious, personal entity, possessing none of the attributes of matter. Matter is subject to mind, to individualized minds. If mind was created, organized, then there was a time when matter was not a servant of mind, and when it had no one to dispute with it the title of sovereignty. Now, at what date in this eternity was man conceived, and who had the tangency to bring him forth, when no father was existing? But so true as water can not rise above its source, man, if the result of the action of matter and its laws, can not rise above them, or render them subservient to him. If organized, mind is superior to matter now, it has been so through all eternity, and if superior to it, it must be made so through the virtue of necessity, and not through the instrumentality of it.

self. If man owes his existence to God or matter, then there was truly a first man; but if he has eternally existed, though in certain stages of life all the activities of his mind are latent, or in a negative condition, then there was no first man, any more than first matter and its laws, and being no first man, no one could penetrate the infinite past and say who made the first world.

Oh, life, infinitely varied, so diversified with strange experiences, that one is apt to become bewildered in contemplating the scene. Mind, unconscious to-day, to all appearance annihilated and lost, tomorrow scaling the starry heights and holding communion with the angels of the higher sphere. Surrounded by a material nucleus or shell upward it moves, gaining at each step a valuable lesson, for it can only acquire a knowledge of matter, by placing itself in close rapport with it. Mind the sovereign, matter the subject,—both have eternally existed. To continue.

From the Galesburg Republican.

DEATH OF ROBERTO ROGERS.

The Testimony before the Coroner's Jury.

—The Funeral Services—The Mystery of the Suicide, etc., etc.

At twenty minutes past seven o'clock, Saturday evening, Roberto Rogers died by the effects of the pistol shot inflicted by his own hands. A short time before his death, the poor boy said he regretted committing the rash act, and expressed a strong desire to live. It seems, however, that the ball lodged in or near the spine, producing fatal consequences, notwithstanding the utmost care and skill on the part of the attending physician, Dr. J. M. Morse.

An inquest was held the same night by Coroner Clark, and the jury returned a verdict that Roberto Rogers had caused his death by a pistol shot inflicted by his own hands. The following is the evidence elicited at the inquest:

Dr. J. M. Morse sworn. Testified that he first saw Rogers lying on a lounge, on Brooks street, Wounded from a pistol shot on the left side; ball ranged downward toward the spine, piercing lower edge of left lung; death produced by the wound.

Mrs. Achate Rogers sworn. Testified: Am married; do not know where Roberto was when he was shot; but he was shot on the left side; ball ranged downward toward the spine, piercing lower edge of left lung; death produced by the wound.

Mrs. Achate Rogers sworn. Testified: Am married; do not know where Roberto was when he was shot; but he was shot on the left side; ball ranged downward toward the spine, piercing lower edge of left lung; death produced by the wound.

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him without swelling bosom and misty eyes. Kind, genial, active, bright, and intelligent; a friend of all, who knew him, and it will be long before he is forgotten. He was almost solely governed by impulse, and undoubtedly committed the terrible deed in a moment of desperation.

There are many theories as to the cause that prompted him to commit suicide; but pity for the living, no matter how desecrating of cemeteries they may be, impel us to keep silent. It is well known, however, that for the past month the poor boy was unhappy, and he frequently remarked to his fellow employees in the *Republican* office and postoffice, that he could not endure much longer the trouble and misery he was experiencing.

His parents are both believers in an evil and perilous doctrine, and the inevitable result of misery and happiness ensued, the father and mother being divorced under painful and peculiar circumstances, the father residing in Lincoln, Nebraska, and the mother living here. Under the baneful influence of the accursed Spiritualist belief, a ban or talant of some kind seemed to be cast upon the family, and no one seemed to feel it more deeply than the unfortunate boy who destroyed himself. In years but a child, confident and truthful, under more happy and auspicious circumstances he would have lived to become a useful and reliable member of society. For the last few years he saw little home comfort or happiness, and the violence and grass that now spring above his new-made grave may murmur a requiem of "peace at last" in the gentle summer breeze. Truly may it be written of him:

"After life's fitful fever he sleeps well."

REMARKS.—We clip the above from the *Gales*

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